

# Valley Women's Voice

September 1982

Volume IV Number 6

## June 14th United Nations Action Women Protest Nuclear Bombs

by Sue Fisher

On June 14th people from all over the world used their bodies to blockade the United Nations in an action that became the largest civil disobedience demonstration ever. They were protesting the threat of nuclear weapons and signalling disapproval of the U.N.'s policy on nuclear disarmament.

Approximately 4000 people demonstrated in front of the missions of five major nuclear nations: the U.S., China, the Soviet Union, Britain, and France. About 1600 people were arrested.

At 7:30 Monday morning women from different affinity groups met at Bryant Park and marched together to the U.N. At 8 a.m., when they arrived at the Mission buildings, police were already assembled and other protesters had begun to gather. Those women who had already decided to risk arrest went forward and blocked the entrance of the buildings.

Those women in support groups remained behind the sawhorse police line that separated them from the immediate protest area. Sue Hoffman, member of Women and Life on Earth, did not feel personally prepared to take



June 12 - Largest anti-nuclear weapons demonstration preceded the civil disobedience action at the United Nations. Photo by Kathy Kirk.

the risk of being arrested, so she chose to participate in a support group for those facing arrest.

Both groups spent the first three hours asking people entering the building to strike for the day in support

of the protest, which some did. They talked with the police about the nuclear situation and sang songs. Some support women decided the sawhorse barriers had no power except what the people gave them. These women took back that

power and crossed the blockades to be closer to the others.

Around 11 a.m. police began to arrest systematically those closest to the buildings and then to work their way back into the crowd. Some people decided not to cooperate and went limp. The police brought stretchers out of the buses and carried the women away. Before the buses took off for the police stations people were given the chance to cooperate by giving their names and addresses. These people were allowed to get off the buses and were supposed to be served summons and arraigned at a later date. Those in the support groups, like Susan, went to the police stations via subways to be with those who were taken in. One of those women who did get on the bus, and cooperated, was Jean Grossholtz, Mt. Holyoke College political science professor and long-time political activist. "I went as far as getting on the bus but decided to give my name and address as I wasn't prepared enough to go the whole course, not knowing prior to the arrest what would happen." She was served a summons.

Cont. on page 10

## Unita Blackwell A Black Woman Mayor and Activist

by Deborah Friedman

Unita Blackwell, the first black woman mayor in Mississippi, and former member of the President's Advisory Council of women, describes her political activism as having roots even deeper than her involvement with the Voter Registration Drive of 1964. "I was born political, because oppressed people are automatically political, but I didn't always know it.

In 1964, Blackwell was chopping cotton. Since then she has travelled extensively, known three presidents personally, "known the richest folks in the world, and also the poorest and the in-between." Currently she has become an active spokesperson against the nuclear arms race, and was the main

speaker at a recent demonstration on Nagasaki Day in Northampton.

Blackwell spent the summer in the Valley, enrolled in a Master's Degree Program in Landscape architecture, Regional Planning, and Rural Development at the University of Massachusetts. She sees her studies as essential to improving her community work, citing the value of understanding theory as well as practice. Blackwell also notes how evaluating the past "gives a picture of the insanity of how we have abused the rights of people, land, and the environment as a whole." Since, historically, so many conflicts between countries arise out of struggle for land and the economic resources that go with

it, she sees the threat of nuclear war as a major concern today.

Raised in the Mississippi delta, Blackwell's first political involvements dealt with confronting the oppression of black people. Decent education and voting rights were most important as a first step for the people in her community so that they could have a say in how their area was run. Since so many people were then put out of their homes because they had registered to vote, Blackwell tackled housing issues. Job discrimination due to mechanization brought her into fighting unemployment. She then launched into a campaign for adequate health care, trying to get clinics established in the Mississippi

delta. This, in addition to her previous experience, spurred her into allying with the women's movement. "Child care, health, equal pay for equal work, are considered women's problems, they're issues that people push to the side and don't deal with." Recognizing her oppression as caused by not only being black, but also being a woman, Blackwell went to work with the National Council of Negro Women.

Blackwell sees the women's movement in the south as still not as outspoken as in the north, but claims that women are conscious of their oppression and still concerned as women. She sees the Reagan administration as a "cloud come over us," but is

Cont. on page 10

# Newsbriefs



Mary Wentworth of 16 Colonial Village, Amherst, is running for Congress. photo by L. DeLevigne.

## Wentworth for Congress

Mary L. Wentworth, 16 Colonial Village, Amherst, is running for Congress against Silvio O. Conte in the first Congressional district of Massachusetts. She is running as a Democrat in the September 14th primary as a "sticker" and "write-in" candidate.

Wentworth is a long-time progressive feminist activist. On the staff of Everywoman's Center and head of the Poor Women's Task Force, she has been particularly concerned with the needs of poor and low-income women in the Valley. Conte's support for the Reagan administration's deep cuts in welfare and social services have left her angry. She is determined in her campaign to raise issues of whether tax dollars should be spent to meet human need or feed the voracious military machine.

Conte has continuously voted funds for aid to El Salvador and other military dictatorships of Central America. Wentworth finds it imperative that the level of U.S. intervention in Central America not be escalated, and that all U.S. military aid to those fascist dictatorships should cease.

Abortion rights are once again at stake in Congress. Conte's record here does not spell good news for women. Despite the unpopularity of the topics with many politicians, Wentworth thinks it is crucial to confront the New Right's anti-sex, anti-lesbian and -gay program now, before they succeed in further limiting the sexual and reproductive autonomy of all men and women.

To get on the ballot in the November election, Wentworth needs well over 2500 write-in or sticker votes in the Democratic primary, September 14. Those without stickers should write in Wentworth's full name and address: Mary L. Wentworth, 16 Colonial Village, Amherst; in the blank space reserved for U.S. House of Representatives. Voters may ask for assistance in this process at the polls.

Stickers are available from the Wentworth for Congress Committee, Box 333, Amherst, MA. 01004, tel. 256-6005. Donations of money and time to the campaign are needed and welcome. Both registered independents and Democrats may vote in the Democratic primary.

—Iris

## Clerical workers: Gain against wage-fixing

Following a 2-year investigation, Boston's major employers of clerical workers agreed Aug. 3 to a consent decree restraining their ability to fix wages. The concession by the Boston Survey Group (BSG) was seen as a limited but useful gain by local office worker organizations.

The state attorney general had initiated a probe of the BSG following allegations of wage-fixing by Nine to Five, an organization of women office workers. Nine to Five obtained copies of a secret wage survey in which the group listed pay scales for member companies and further classified this information according to industry and type of job. Members would easily compare pay scales in various companies. Elaine Tabor, Nine to Five staff member, said this sort of wage fixing had made Boston's clerical workers the lowest paid in the country.

BSG includes 34 of the area's largest employers in insurance, banking, high-technology industry and education. Members include the Prudential and John Hancock insurance companies, the First National Bank of Boston, Harvard and Boston Universities, and such other large corporations as GTE, Polaroid, Westinghouse, and General Electric.

After their wage survey was exposed two years ago, the normally secretive group denied that it fixed wages or in any way violated federal or state anti-trust laws. But in the consent decree the group agreed to limit the exchange of information in its semi-annual wage surveys. Thus while companies are permitted to compare average compensation rates, they can no longer compare specific individual pay rates.

Nine to Five member Tabor said that the decree would restrain the employers, but she pointed out that BSG members could still obtain the information through other channels. (Another source, who did not wish to be identified, noted that many of the companies had interlocking boards of directors.) Tabor also said that any charge of wage fixing would be hard to

prove. Any such case would depend upon the political willingness of the attorney general to take on the state's most powerful corporations. With a very small percentage of the clerical and other service employees in these companies unionized, wage-fixing is hard to detect.

The Guardian

## Anti-abortion Bills Debated

The Senate opened debate over two proposals to restrict abortion August 16, and Senator Bob Packwood (R-Ore.) immediately launched a filibuster against one of the measures. Packwood, who opposes further restrictions on abortion, monopolized the debate on Senator Jesse Helms's (R-N.C.) latest anti-abortion measure for two hours, reading from a book on the history of abortion in the U.S.

Helms had offered his measure as a two-stage amendment to a bill-raising the federal debt ceiling. It would permanently ban federal funding for abortion, including funds for patients on Medicaid and federal health insurance, and would restrict aid to institutions doing research on abortion and related issues. The Hyde amendment that presently bans federal funding for abortions must be passed each year.

The current draft being circulated by Helms excludes an earlier section defining human life as starting at conception, with the fetus entitled to Constitutional rights. Both the American Civil Liberties Union and several anti-abortion senators had predicted the Helms proposal would not pass with the original language.

Abortion rights supporters have launched a fight against the Helms bill, as well as the anti-abortion constitutional amendment proposed by Sen. Orrin Hatch (R-Utah). In New York City, the Committee for Abortion Rights and Against Sterilization Abuse held an emergency picket of 50 people August 16. Planned Parenthood, meanwhile, has sent over 100 people to Washington to join the pro-choice lobby, and is urging people to write, call, or wire their senators to ask them to vote against the anti-abortion measures.

## Collective

This eight-page issue of the Valley Women's Voice coincides with Labor Day and represents for us a labor of love. It is our commitment to the women's community: our readers, contributors, and advertisers. We weren't quite ready to start publishing again when the decision loomed in late July. We realized this would have to be another superwoman job of training women in new skills while keeping up a production schedule. But we did it!

Here's what's new to look for: a Mother's page with a handsome logo and a close look at who supermom is. A shift in the format of the VWV follows

the reorganization of the production task group. The paper is also going to a new printer. Finally, there are new names and faces in the collective.

In the future we plan to focus on special issues. In October, there's electoral politics and in November we will feature a directory of women's businesses. We expect to begin selling the paper with the November issue. And we anticipate raising our advertising rates early in 1983.

One thing hasn't changed. We depend on your comments and ideas to guide us in our work.

### Collective:

Katrinca, Dale LaBonte, Morgan, Wendy Simpson, Sid Schofield, Sue Fisher, Kathleen Moran, Iris Young, Toby Schermerhorn, Gini Irvine, Patty McGill

### Mothers:

Michaelann, Marcia Black, Katie Hogan, Patty McGill, Joyce Morrison, Maureen Carney, Ann Bolger, Cathy Thatcher, Cathy Collins, Carey Caccavo, Ellen LaFleche, Fran Schwartzberg.

### Editorial:

Katie O'Shea, Wendy Simpson, Sue Fisher, Iris Young, Gini Irvine, Dale LaBonte, Kathleen Moran, Morgan.

### Production:

Sue Tyler, Toby Schermerhorn, Anne Wright, Marsha Harper-Raredon, Sue Ritter, Gini Irvine, Dale LaBonte, Katrinca, Wendy Simpson, Diane Jensen, Tricia Zembruski, Karen Couture, Intern: Camille Norton, Worpole, Ro Cartagine, Fran.

### Advertising and Distribution:

Kathy Daniels, Dale LaBonte, Wendy Simpson, Cathy Thatcher, Sid Schofield.

**Special Thanks** for help over the summer to Betsy McGurk, Marilyn Skipton, and Jean Grossholtz.

## ISIS: In Need of Members

ISIS, a reproductive rights activist group in the Valley, needs new members to continue its work and expand its programs.

In the last few months, with under ten members, the group has done innovative and important organizing. Its series of discussion groups with Hispanic women in Florence Heights has continued. These discussions, which began focusing on sterilizations abuse, have expanded to include issues of general health care, battering, and unjust child removal.

ISIS has been working against the Family Protection Act, which among other horrors would severely limit access to federal funding by gays and lesbians and any agency which "condones" homosexuality. The group is also working against the various state and federal legislative proposals to limit abortion rights and sexual freedom. They organized a contingent to the July 17 abortion rights demonstration at Cherry Hill, New Jersey, that was attended by over 6000 people.

*This anti-sex, anti-woman, anti-gay and -lesbian monster is many headed, and without the energies of more people, ISIS will be unable to organize effective resistance to it in the Valley. The group meets every first Thursday of the month, at 7:00 p.m., at Bangs Community Center in Amherst. For information about ISIS, leave a message at Everywoman's Center, 545-0883.*

—Iris

## Women And The Law

The Northampton Law Collective writes this column every month to share information about legal issues of interest to women. If there are specific topics you'd like to see us cover, please contact our office at 160 Main St, Northampton, or call 5862904.

This month we're reporting on several cases decided over the summer concerning abortion and pregnancy.

### *Lover Must Pay for Abortion*

The first is a case that came before a New York City Small Claims Court, and although this decision isn't binding on any other court, it was reported in a long and documented opinion, and may be useful to cite in similar situations.

A man represented himself as sterile, so when the woman later became pregnant and had an abortion, the court said he had to pay for her abortion, for her loss of earnings, and for her pain and suffering for a total of over \$500. He was liable for negligent misrepresentation, even though he actually believed he was sterile. He thought this because of a medical condition he had, but the court found he had a duty to further consult a medical expert or leading textbook to find out the truth of his belief.

### *Man "Tricked" Into Fatherhood Loses*

Another New York Case was tried in the Appellate Court, which is the highest Court in New York State. This means the decision is binding on all courts in the state. A man's defense to a paternity suit was his claim that he was "deceived" into fathering a child by a

woman who claimed she was using birth control pills and could not conceive. A lower court bought his defense, but the Appellate division reversed the decision. They didn't agree that the father had less responsibility to the child because the mother's deceit deprived him of his "procreative freedom." And they found that issue irrelevant to the matter at hand. He was not denying that he was the father of the child in question.

Their finding was that even if the father's allegation was true, it doesn't logically follow that the child should suffer as a result. So, the mother won this paternity suit.

### *Woman Recovers for Childbirth*

This case arose in the Alabama Supreme Court, meaning it is binding on all courts in that state, and can be used to influence courts in other states. A woman was informed by her doctor that she was sterile, after surgery where several cysts were removed from her ovaries and fallopian tubes. As a result, she stopped using contraception and became pregnant, giving birth to a healthy child.

This woman and her husband were awarded damages by the court for the doctor's negligence. These damages were limited to actual damages for the unwanted pregnancy -- medical expenses, pain and suffering, and mental anguish as a result of the pregnancy. The court didn't go further to award childrearing expenses.

However, even this finding was

positive. There had been a tendency in other courts to reduce damages to reflect the "benefits" in joy and pride brought to a family by the coming of a healthy child. This court said that "benefit rule" was unwise, for it would put parents in a "win-lose situation that if they admit that the child is a welcome addition and that they will love it and rear it properly, they may get no damages at all."

### *Doctor Must Pay to Bring Up Baby*

That same month, the Connecticut Supreme Court ruled that a doctor who negligently tied a woman's tubes must pay the rearing expenses for the child (\$56,375) and an award (\$49,985) to the mother for her pain and suffering.

Since people have a constitutionally protected right to use contraceptives and limit the size of their family, the doctor denied them this right by providing negligent medical care. The jury in the lower court had reduced the damages (because of the "joy and pride benefit rule" described above) by the value of the benefits conferred on the parents by having and raising a child. This court said it was better to hold the doctor responsible for all the damages he caused, just as other people being sued would be held responsible, no matter what the situation.

We felt it was important to share these positive court decisions, which act as some contradiction to the increasing trends we see in our country towards conservatism and misogyny. Of course there are many cases with disappointing outcomes, and we'll also be reporting on the ones we see as especially relevant to women.



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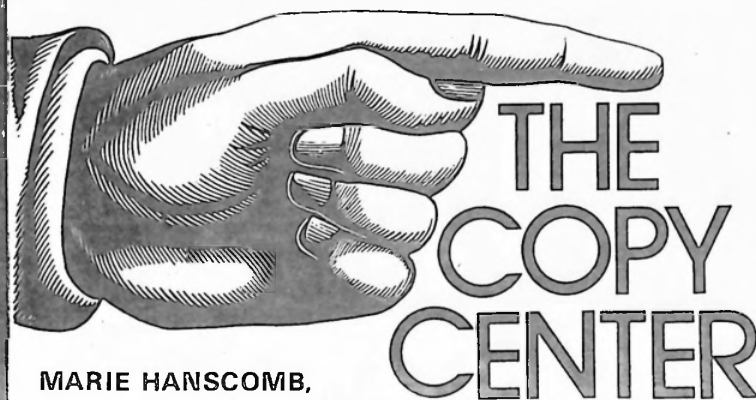
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# Letters



Send your letters to:

V.W.V.

P.O. Box 337

Northampton, MA. 01061

Dear VWV,

To my white sisters, as a white woman slowly learning about racism and what my own racism looks and feels like, I'm opening a dialogue so that white womyn can work on racism, to speak their own gut level feelings about what our culture is and what it has taught us.

I want to start with commitments and priorities. I hear "we have a commitment to minority womyn" but I don't see a lot of groups making it a "priority."

One of the most meaningful statements I've heard was at a meeting of a group that called themselves "multi-cultural, multi-racial" (yet consisted mostly of white womyn) that said we either stop calling ourselves multi-cultural, multi-racial, or we stop meeting until we are (Mass. Coalition of Battered Women Service Groups).

Why do white womyn often seem to be dealing with "outreach"? (one might look at what's IN.) Why do womyn of color often feel isolated, tokenized?

By the very nature of our "outreach," we are isolating and separating. We are not asking womyn of color "What are your needs? If you were to work in this group, what do you see as important, priority?" And then, accepting it I've seen it happen a lot where minority men and womyn were listened to, but not heeded; heard but not believed, their ideas written down but not acted on.

What I am talking about is priorities, and if you're in a group that you feel hears you, gives you some trust, belief, and support (not to mention power), you become invested in that group.

My message to my white sisters is that your commitment *shows* in what your priorities are, what risks you take, what you spend your money and time on. Each of us needs to look at what that means for us.

One more word on getting womyn of color to "join us"...Look at how many all-black groups you belong to, how much money you spend on minority businesses, how important is it for you to sit down and look at the pit of the stomach reaction of your racism, look at your fight against white supremacy and solidarity, and by the way...how's your spanish coming along, mi hermanas?

Rachel Tallan

Dear VWV,

As a middle-class Jewish lesbian-feminist I am both outraged and scared by the presence of a Klan member in the Evergreen and by the events that followed. And, as a member of the Northampton lesbian community, I feel it is the responsibility of all lesbians and

progressive people to clearly examine how the rise of the KKK is affecting our lives and respond with a call to action. Support for the Klan throughout this country has been growing consistently. At this point in history, it is simply not enough (as a lesbian) to be womon-identified.

In supporting the Evergreen, we are condoning and accelerating racist and anti-Semitic behavior. We are allowing a political injustice to take place. However, the question of how to confront (and encourage accountability by) both the owners and customers is a difficult one. The women who were involved in the incident have chosen to boycott the Evergreen. While I respect their choice, I would like to identify what issues this type of action raises for me.

As one of the few lesbian spaces in New England, I am hesitant to support a boycott that may lead to its demise. This is exactly what the Klan wants to happen. The KKK consistently provokes situations that end up pitting allies against one another. Ultimately, it is the Klan who will benefit if the Evergreen closes.

While every lesbian must come to her own understanding of the issue, I believe boycotting will ultimately hurt the lesbian community. As a Jewish lesbian, I am not totally comfortable with (even) going to the Evergreen. However, I believe we need the Evergreen as a place for lesbians to meet. It is our responsibility to make it a safe space and we can do it!

I am sad and outraged by the owner's response and I will tell her so when I go to the Evergreen. In fact, this incident may have been a necessary evil--every woman should be dialoguing with the owner and one another about the presence of the Klan. This incident, as angering as it is (and potentially silencing as it is) can be a catalyst for lesbian networking against these racist, anti-Semitic, lesbian-hating attitudes.

In sisterhood and in struggle,

Nancy M.

*The following is a summary of a letter signed Pam and Susan which appeared in 'Women in Hartford,' July 1982.*

*On May 26, 1982 in the Evergreen Bar in Hartford, Pam and Susan had a discussion with another lesbian who is a self-identified Ku Klux Klan member. The Klan member was "opposed to many of the bar's customers; women of color, Jewish women, and unemployed lesbians." The owner of the bar asked the two women to end their "provocative and political" conversation with the Klan member or leave. The rest of the night these women felt "emotionally and physically in danger." As a result they are boycotting the Evergreen and they ask others to continue their dialogue and take action.*

Dear VWV,

As we begin our third season as Variations, we'd like to share with our community a little bit about who we are and what we're doing: basically, a "state of Variations report." There are three major areas we've been working on: money, finding more women to work with, and programming.

Since our incorporation in the summer of 1980, we've produced 17 cultural events in the Valley, including four benefits as well as a coffeehouse series at the Common Woman. Contrary to what seems to be a growing belief, we are not making money at this. It takes roughly 400 woman-hours to produce a "medium-sized" concert (for example, Alive!, Mary Watkins and Linda Tillery, Med Christian and Woody Simmons last spring), somewhat more (500-600 hours) to produce a "large" event (Cris Williamson, Sweet Honey), and somewhat less (250-400 hours) to produce a "small" event (Ferron, Reel World String Band, June Millington Solo). We've tried many ways of calculating a fee for Variations, and have settled on a relatively straightforward goal: our fee should equal the performer's fee. So, for example, if we're paying Holly Near \$1500 and 50% of the net, Variations should receive \$1500 and 50% of the net; if Ferron is guaranteed \$250, Variations could receive \$250 as well.

That's how it's supposed to work. In reality, of the 17 events we've produced, we've gotten our fee on five, broken even on three, and lost money on seven, and four were benefits. So, we continue to be a largely volunteer organization. But, we are progressing...last season, we made our fee on four events, the season before, only one showed a profit. Last season, the women of Variations received a total of \$2000, while our first season a total of \$600 was paid. So, we're putting the word out that we need money, to continue as well as to expand and grow and implement the many ideas we have about women's culture in the Valley.

Our second focus is on expanding the number of women who work with Variations. Until last winter, Variations consisted of Ruth Davidson and Emily Sherwood and many "angels." Last winter, Jodi Cahn and Maria Basescu joined us. Jodi will continue to work with us in the coming season. (Maria has left the area.) We have restructured our work so that it is easier for women to become involved in production at varying levels of time commitment, and we encourage any woman who is interested to please contact us or drop by our new office at Thornes Market, in Northampton, (third floor, top of the stairs). We need your support!

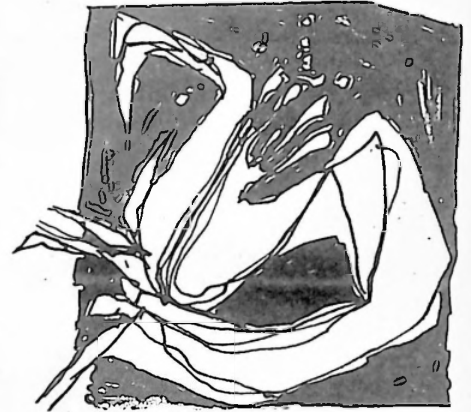
Finally, we are *thrilled* (!) about our upcoming season! It expresses many of our interests and commitments: to

producing artists, women from other cultures and women of color, theater, dance, and it expands our conception of what "women's culture" is. We're also working toward providing more exciting childcare, and to finding more physically accessible performance spaces. We need your feedback and ideas! Who do you want to see? Let us know.

So, thanks for reading this, send us your ideas, and if you or a friend want to make a donation, \$5 or \$500, to help us continue, be in touch. We hope to see you at our events this season!

The Women of Variations

P.S. Help Variations buy a typewriter and win tickets to see Meg and Chris at Carnegie Hall. Raffle prizes include tickets to any Variations event. Tickets at Womofyre Books, Food for Thought, or from Variations, PO Box 833, Northampton, MA. 01061 (413) 584-2637



## VARIATIONS' SCHEDULE

Oct 1 & 2

Wallflower Order - with their new show! Chapin Auditorium, Smith College, Northampton.

Oct 24

Holly Near with Susan Freundlich, and an opening act of Susan Shanbaum and Nancy Vogl

Nov. 13

Women of the Calabash - traditional African percussion, song and dance

Dec. 4

Debby Fier and band, an album-released concert!

Feb. 4,5,6

Feminist Theater Festival

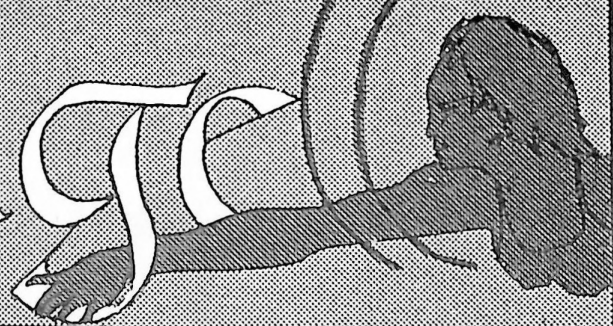
Feb.27

Sweet Honey in the Rock

March - April

Fill in the blank...who do you want to see?

# lesbian page



## Moon of Growth



by Rai Lan

Once there was and was not two lovers, Kia and Salra. They had been lovers for many years, though for Salra it was her first sweet friendship.

The last winter in Bayso had been a hard one for the two womyn and as summer solstice drew near, they prepared for the rites of separation.

"Kia, my lover, my sweetfriend, the sun sets in your eyes, my heart is heavy, I need to be separate from you." Thus Salra began, and as is the custom of Bayso, the rites followed.

They each built a tent on opposite sides of the northern field. Each day at noon, they would meet.

*Moon Full.* "Salra, it grieves me to hold you; it grieves me to see you leave." Kia searched her lover's eyes. The first

days are full of hurt.

Each day thereafter, they met, at high noon, to hold one another. As was the custom, they talked one day, and were quiet the next. They exchanged cuttings from the sech plant and each woman planted them in the earth by their tent.

Sun Light Moon Light

Once I had a lover

Esha Kan Brod Kan

Emma su natra n trela

Heal our hearts

Soon we part

A bond between us seals.

As had many lovers gathered there before them, their eyes often grew moist, their blood warmed as they remembered first meeting, secrets shared, hearts bared, anger glared. Kia, in pain from the sorrow of letting her sweetfriend go, often thought, "I will walk away from this misery, I can't bear to see Salra's eyes, that soft dark hair, I

long so to reach out for her." She did not meet on the 20th day, but stayed by her tent and mourned.

Salra came to the center of the field at noon and waited, but Kia did not come. Knowing her lover's pain to be too great, she sang a song of loving and went back to her tent. Salra was feeling strong; she carved figurines from wood she found, composed more songs of loving and life and made a special dinner.

The next day, they met; for the custom allows only one day at a time to mourn.

"Kia, I feel strong, share that with me, and you will see, we can grow." Salra smiled and danced a Pronot, a special dance of the sun, of growing flowers and gentle rains. "Come Kia, and dance with me."

Kia danced, and though she was sad, one cannot dance the Pronot without glee. They stopped to rest, and Kia said, "Our time grows short, sweet Salra, still it

burns to be with you. Can I never be free from your image always in my mind?"

But the separation rite continued, and Salra gained more of her Self. She planted dandelions around her tent like many golden suns. She knew she had put too much of herself in Kia, so she spent many hours learning what she wanted with herself.

The last night of the ritual, it was again a full moon. Kia and Salra exchanged their plants and began the final messages:

As I have loved you, and do love you, I have cared for this living plant, a symbol, friend, of the care I feel for you, the growth we shared. We have grown together and grown apart, as the ancient ritual allows in the name of my mother, and her mother, my daughter and her daughter, I have loved you and do love you, and wish you well in your moons ahead.

They hugged and kissed, and each ran back to their tents, taking them down and packing them up, eager to return to their villages, their crafts, their life-work.

### An Open Letter to

## Lesbians of Color

Over the last year, a group of lesbians has met in order to establish a Lesbian Foundation which would distribute funds in the form of loans and grants. Our original motivations, perspectives and goals for establishing such a fund varied slightly, but we all agreed on one point: the need for a foundation is clearly evident and the money to create such a project is available in this community. Thus, we want to develop a mechanism to disperse money into the lesbian and women's community for individual and group projects in the following areas: education, creative work, research, business, social change, and emergency needs.

To date, we have worked together to establish long and short-term goals, to research the structures of other funds with similar purposes, and to gather the technical and legal information necessary to start the foundation. We have also spent a considerable amount of time establishing some initial priorities for the political direction of the project. Because issues of race and class are intrinsically connected to money, we chose to better educate ourselves as to our own racism and classism. The result of this work is a firm commitment to

developing a foundation which is actively anti-racist, which includes a diverse group of lesbians and perspectives, and which serves to further work in our community against all forms of oppression.

In addition to these goals, we have determined that we would like to see the money distributed primarily to lesbians in Western Massachusetts. Although we have not finalized any permanent structures, we would like to see several different funds established in order to better serve the diverse needs of lesbians. These would include: (1) a fund for all lesbians in the area; (2) a fund for Third World lesbians; (3) a fund for work against violence against women; and (4) an emergency fund for local lesbians.

We are currently working to organize ourselves as a legal entity able to receive tax deductible contributions. Our goal is to adopt a legal structure which would interfere as little as possible with our ability to determine how we will operate.

We don't want to go much further in making structural decisions without the involvement of a more diverse group. At present, all of us are white and most of us are Jews. But because of our commit-

ment to a multi-cultural, anti-racist organization, we want to begin, now, to communicate with lesbians of color and explore the possibilities of expanding the group while it is still in the formative stages.

Our hope is that Third World lesbians will be involved from this point forward in policy and strategy formulation, determining granting criteria, making decisions about organizational structures, setting up Boards of Directors, fund-raising, and all other facets of the Foundation and its work. One of our primary objectives is to have a fund controlled by Third World lesbians. This does not mean that the other funds would not be distributed to lesbians of color, but rather that the fund would be an autonomous part of the Foundation, established and controlled by lesbians of color.

During the winter, the group participated in a series of workshops on white racism. This work provided us with a much clearer understanding and awareness of our own racism. Then, earlier this summer, we all took part in a follow-up workshop designed to help us determine what actions we could take that would implement our anti-racist goals.

At that time, we decided that we would write this letter and propose that any interested lesbians of color contact representatives of our group to discuss any questions you might have. We want to begin sharing all the information we have gathered so far about the establishment of a Foundation. We also propose that a meeting of lesbians of color who are interested in this project be organized and facilitated by Third World lesbians. You could then decide how and in what ways you want to be involved in Lesbian Foundation. We would like to stress that we want and need your ideas, opinions, and suggestions, regardless of whether or not you're interested in working directly with us.

We are excited about taking these steps and sharing some of our idea. We look forward to discussing other options and possibilities and hope that we will all be able to find a mutually beneficial and productive way to work together.

Yours truly,

The Lesbian Foundation Group

Please contact us through Angela Giudice  
P.O. Box 602, Northampton, MA 01061  
(413) 586-8436



by Dale LaBonte

The Valley Women's Voice has passed through another transition. We have moved a step closer to a long-held goal of creating a publication capable of paying the women who work on it. And we have brought in a new group of women to take over for the ones who are leaving.

Each time the VWV founders from the effects of burn-out, we recover a little more gracefully. In February 1981, an eight-page issue featured a plea for the women's community to provide new energy. Those of us who attended the emergency meeting in March, 1981, gradually became the core of the paper.

We, the new VWV members, stumbled our way through missing deadlines that cut off our access to RSO funding. We coupled training ourselves on the job with research in establishing new policy. We faced personal problems that threatened our ability to keep working. We survived productions delayed by a typesetter. When we had begun to miss meetings because we forgot them, and when some of us became sick each month just in time for production, we recognized the syndrome. Burnout had struck again.

So, instead of quietly fading away, we redoubled our efforts with a series of workshops that drew in new people. A new core group developed over the summer at the weekly potluck meetings that grappled with reorganization of the VWV into a business. We traded editorial session for time to brainstorm goals and objectives. The graphic editors helped visualize new structures. Instead of prodding the typesetter to work for us, we goaded the office into order, and discovered work women had done back in 1979, which had been duplicated by at least three sets of women.

#### Working with EDO

In January, 1982, when we began investigating the prospects of becoming a business, we knew we had a successful product. We had begun to print 20-page issues with the graphics and articles that rained in unsolicited. The VWV had reached the point where recognition in the women's community was giving us a momentum of our own. We began to see the other area newspapers print women's news, as well as articles by former VWV writers. Businesses began to call us about advertising.

Our success did not make us a good business, though. Our weakest collec-

tive link was our financial management. Our best prospect, then seemed to be to work with the expertise available to us through the Economic Development Office at the University of Mass. The EDO is a monitoring and advocacy agent for numerous cooperative businesses on the Amherst campus.

Betsy McGurk began working with us in the spring to develop an organizational structure. Jon Bello and later Suzanne Roy became our resource people for the financial management.

Many times during our work with these EDO representatives, it felt like they were city innocents leading a reticent mule to fodder. We knew that they knew their business, that Betsy could give us valuable guidelines so that we could form a mission statement, and the goals and objectives which would help us achieve that mission. We perceive that Suzanne was skilled in working through the University structure, in developing budgets and book-keeping systems.

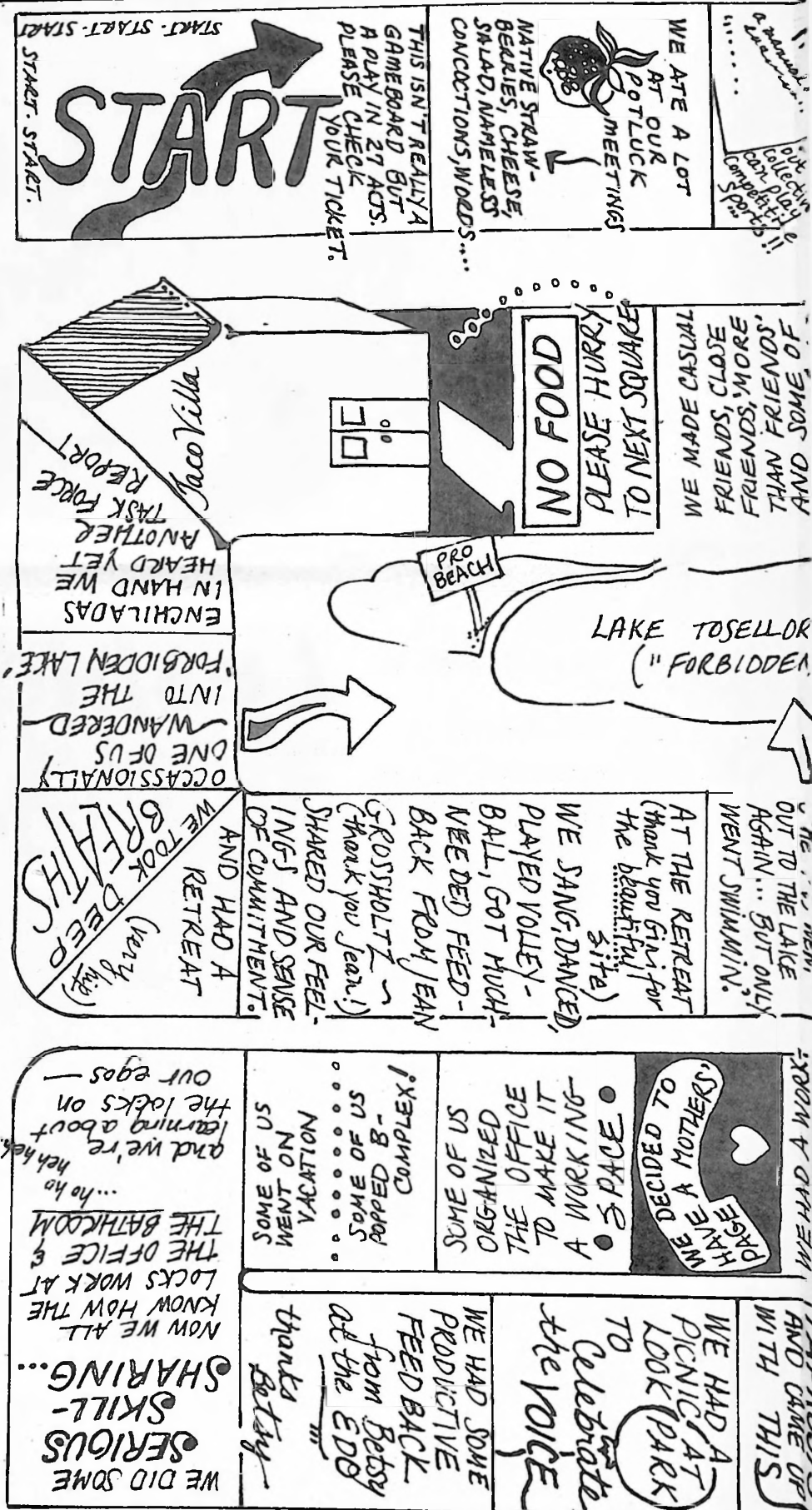
But we resisted their efforts greatly because we distrusted their comprehension of our own well-worn collective workings. We weren't sure they knew about the real world of selling advertising, and producing a paper in a competitive market. We also did not feel that they recognized our strong commitment to and with the feminist community, which is both an asset and a liability.

Eventually, however, we settled down to our tasks. We reviewed collective decision-making and established a format for meetings. We developed the following statement of purpose:

The Valley Women's Voice is a fiscally sound, women-owned collective business dedicated to producing a monthly publication. We provide a forum for the feminist and lesbian communities. The VWV reports news, political and cultural analysis, and events pertaining to women in all phases of their lives and provides the Valley with local, national, and international women's news.

We are dedicated to empowerment of women leading to equality of all people. We are committed to sharing skills, seeking out and encouraging local women's creativity, inspiring and supporting each other, and offering options for self-improvement by opening our process and product to the community.

# Valley Women's Voice



# Transition

graphics by Wendy Simpson



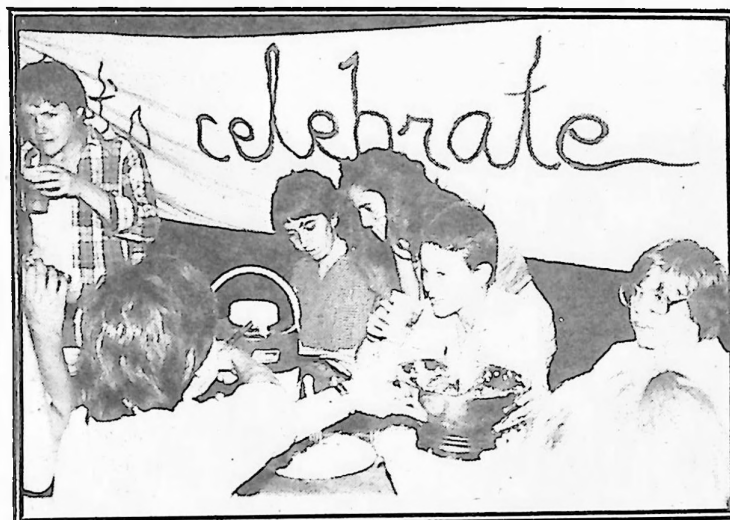
community women and organizations is the heart of our effort.

We are very aware that the VWW has been an all-white organization. Although we have maintained close ties with groups like the Third World Women's Task Force, and are committed to addressing racism with the same concern as we confront sexism, we want to make it possible for more black and third world women to participate on the paper. Therefore we will continue to publish newsbriefs that address international events, and solicit articles by and about women of color. We hope these women will consider the VWW as a place to publish their drawings and verse, or critical commentary.

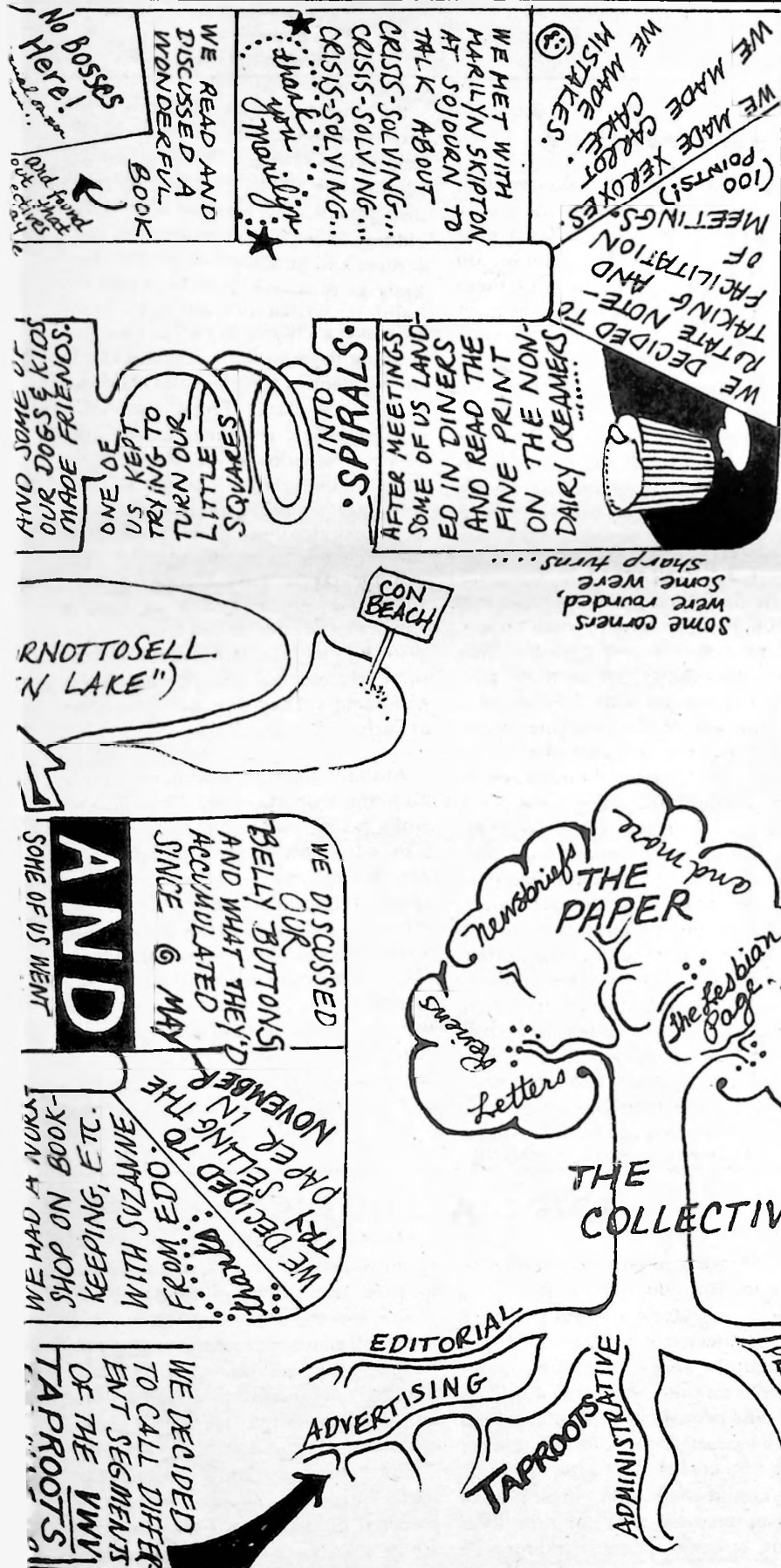
Generating revenue will allow us to work toward our goal of paying women for their work on the VWV, but in the meantime, we can offer many other forms of remuneration. We can trade ad space, offer credits through internships, teach marketable skills, and provide women with experience that helps round out a resume.

Our goal is to empower women. We do that by making women visible on our pages. We help in generating a support network for women through our publicity and reporting. We put women in touch with each other and area-wide activities with the monthly calendar.

Join us.



IF YOU'RE DIZZY AFTER  
READING THIS  
"MAZE" ~  
SO WERE WE BY  
•THE SUMMER'S END•





In this issue we are proud to introduce our new VWV Mothering page, devoted to celebrating that ancient women's task of nurturing. Our hopes for this page are that all types of mothers contribute their personal experiences, dreams, and feelings by submitting graphics, photos, poetry, or articles.

We would like to thank Karen Couture for her wonderful job on our Mothering logo. We would also like to welcome Katie O'Shea on as assistant editor of the Mother's page.

Send material to:

VWV Mothering  
P.O. Box 392  
Northampton, MA. 01061

## New Myths About Motherhood

by Katie O'Shea

In recent years, a whole spate of magazines, newspaper articles, and television news shows have reported sightings of a new creature to add to American folklore - the "New Woman" who can balance career, checkbook, and motherhood.

While the "superwoman" or "supermom" image has been criticized by many feminists, the male media has been captivated by it. I've seen and read enough articles about celebrity women giving birth and I'm ready to regurgitate my copy of Dr. Spock! Besides the stories about the Royal Pregnancy and Birth, "hip" magazines and newspapers feature articles on: How to breast feed, How to drain your breasts, How to select a dressed-for-success maternity wardrobe, and How to teach your newborn computer math.

One very laughable article in a prominent feminist magazine offered advice on how to "negotiate" maternity leave. (In most companies, a woman is allowed to take the minimum leave required by law--and negotiating is confined only to top-management males.) And, of course, there are the ever-popular articles (surely a favorite with the conservative crowd) about successful career women in their forties

who decide to "fulfill" themselves by having a baby.

The fact is, women of all ages are having babies, but most of them are NOT having them after reaching some grand hiatus in their careers. Despite the recent publicity given to forty-year-old women giving birth, the majority of new mothers are still in their twenties--or younger. The age is becoming lower as birth control and abortion are being withheld from teenage women. Most younger mothers have hardly had time to start a career or complete an education.

"Supermoms" have careers in which they can work at home or have flexible working schedules, with a partner who is equally flexible. For most women today, that is not the reality. According to the latest (1980) U.S. Government statistics, 12.4 million women work part-time, and only one in ten women work flexible time. Usually, if a woman becomes pregnant, she's got to start juggling her schedule. If she is lucky enough to find child-care for her newborn, then she can, after her recovery, return to work. With the expenses of childbearing these days, she'll probably have to work - or accept a limited income. Yet, while half of all

children under age six have working mothers, women are still earning only fifty-nine cents to every dollar a man earns, and half of all poor families are headed by women. Unfortunately, there are not enough daycare facilities to meet the needs of low- and moderate-income women.

While there are more child-care centers opening up today, very few accept children under 2.9 years of age. Occasionally, one is lucky enough to have a friend, neighbor, or doting grandmother who can babysit. Otherwise, parents must engage a sitter, often a stranger. While there are some excellent private sitters around, they're hard to find and usually expensive. With the low pay that most women receive, working part-time and paying a sitter leaves little money left from the paycheck. For women with full-time jobs, the demands of the working world coupled with the demands of a young child are often taxing on the mind as well as the body. While some fathers are willing to do their share of the diapering and cooking, many women don't find such cooperation on the domestic scene. While many women decide that they can go without a job and ignore their higher debts and more limited incomes, other people do not have that option. Financially pressured mothers often look for night work such as waitressing, second shift in a factory or hospital, etc. Unfortunately, in today's economy, such part-time work is getting harder to find; and some women don't have a partner who is willing to spend the evening

caring for the kids.

So, should mothers just throw in the proverbial towel and become the happy housewives that Phyllis Schlafly admonishes us to be? Not on your diaper pails! What we need to do is stop kidding ourselves that women can have careers and families, too, on the same basis as men. We have to accept the painful truth that we're still being forced to make a choice. We've got to start pushing more in the workplace and in the legislatures for infant and childcare, flexible working hours, extended maternity (and paternity) leaves, time off for child sickness, and better public transportation. We've also got to push for better economic conditions beyond equal pay. Our jobs of child-caring and homemaking also deserve financial compensation. How I cringe when a woman refers to herself as "just a housewife"! Homemakers and childcare providers are LIFE SUSTAINERS in the same professional capacity as nurses and doctors. They should be respected as such.

At a time when right-wing groups are claiming that they are "pro-family" while taking away women's rights to jobs, education, and reproduction, it's easy for feminist to be turned off by issues of childrearing and homemaking. While it is important for women to secure places in the work-world alongside men, we must not forget our history of nurturing and sustaining lives. All the feminist homemakers who are caring for children on shoestring budgets should say "goodbye" to supermom and start to let the world know that they won't be considered "just housewives" any longer.

## Nursing Couple

by Jeanne L. Ingress

I want to write about a mother nursing her child. How do I frame it? Is it a poem? a short story? a novel perhaps?

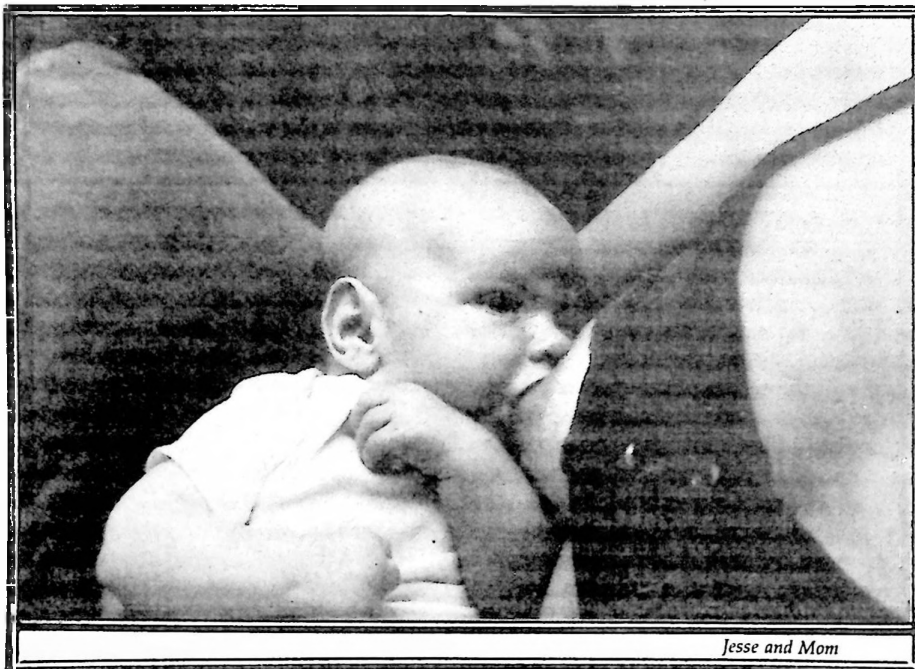
No. I believe it is a sculpture. It is a split-second imagery captured for eternity in clay and bronze, in stone and wood. She is modestly voluptuous with full, full breasts. She is holding her baby, gazing into crystal clear eyes.

She is of melted glass; cobalt blue of the deep deep sea is in her robe, eyes flashing, emerald waters sparkling with speckles of gold, brown, and blue.

She is seated, her legs draped casually to the side with one bare foot slightly forward. The child is nestled in her arms.

She is of the purest marble, white as the tropic sands, a thousand centuries of bones crushed to form her. She is strong, holding her child in a firm embrace that will last forever into eternity; a gentle, caressing guiding hold upon her child.

The baby is suckling at her breast, barely exposed, so that the casual passerby doesn't even notice that they are nursing. She is coy, nursing her child for all to see who care to look, yet



Jesse and Mom

**Northampton Law Collective**  
160 Main Street, Northampton, MA 01060  
(413) 586-2904

Karen Brandow  
Bertha D. Josephson  
Susan Ritter  
Nancy Shilepsky

## Blackwell

from page 1

optimistic that women are reassessing their directions, regrouping, and networking with other organizations. "Each time we rise up, we tend to get stronger." The north, which she sees as a stronghold of the women's movement, is also regrouping and assessing. Blackwell hopes to see women devise new strategies for the '80's, and move from personal to movement concerns. She hopes to see an emphasis on common problems that can unite women across all ages and nationalities, and move away from the areas that are more divisive.

While oppression was one of the things that led Blackwell to become politically active, she also notes some advantages to being a black female political leader in the south. "I'm very

visible as a black woman. It has impact. I can speak out because I know what I'm talking about."

She sees one of the strengths of the women's movement as its ability to get non-activists involved. "Women can just be themselves and take up an issue that directly affects their lives: day care, health care, etc."

Yet, tied into all these concerns, Blackwell claims, is "the right to live, and right now we're not sure of that with the nuclear situation." Blackwell's goals are to "go with the people, wherever I am in the world, to do the best I can for myself and my fellow people, and speak out for world peace."

"We're spending our tax money to oppress ourselves," Blackwell laments. Yet she has a vision. "We need to come together as a people, we need to have a world understanding so that wars in different countries can be prevented."



Unita Blackwell photo by Miriam Leader

In retrospect Sue Hoffman thought the action made her feel powerful. She had a good feeling about standing up for herself. She felt the action was a start for women to set the example of putting their bodies on the line in order to force others to take real action against nuclear weapons.

For Jean Grossholtz it was a beginning. "I see the need to get more people involved in order to have a stronger impact and to get the government to pay attention to what the people are saying and to actually do something about it. I also see the need for more direct confrontation with the criminal/judicial systems. I saw it as a good training were new to the movement of civil disobedience prior to this action. And for those who have been involved before it has brought into focus what needs to be done now as far as changes in strategy and direction go.

## Protest

from page 1

and was supposed to appear before a judge at a later date, but never did and hasn't heard from them since. "I believe that the police were well organized and trained and that their main purpose or goal was to try and keep the criminal and judicial systems from being clogged up by a lot of arrests."

Karen Brandow, member of the Northampton Law Collective and co-author of *No Bosses Here* was a member of the same affinity group. Karen decided beforehand that she was ready and willing to risk going all the way in the criminal/judicial system. "I was put on a bus at about 11 a.m. with approximately 80 other people. By the time people had left because of cooperating there was only about five people on the bus. At this point we were taken off the bus and had our pictures taken. We were put back on the bus. We were told intimidating stories that we would be sent to the

overcrowded Riker's Island prison in an effort to scare us into cooperating and giving up our act of civil disobedience."

After this treatment the women were taken to a police station. Karen was placed in jail and remained there for approximately nine hours, during which time the guards continued their intimidation.

Karen was given the following conflicting choices: go upstairs to the courthouse, give your name and address to get a summons and come back at a later date; give your fingerprints and if they are cleared by the computer in 4 to 6 hours you can leave.

Conflicting consequences were given for refusal to these "offers." First, the women would be sent to Riker's Island and be put in with other types of criminals. The next version had them going to Riker's but being separate from other criminals. First they were told they would be kept there for a long time. Later they were told they would be moved frequently from prison to the courthouse. Another version dispersed them to different city jails, and the last

version kept them in the courthouse, but separated.

Although the women were in a state of constant decision-making they began to understand that all the different versions of what was going to happen to them meant that the police weren't serious about carrying out any of these options. The police's tactic was basically designed to make the women want to give up their non-cooperation efforts. But by 6 p.m. when a new judge came on duty and the women refused to go up and see him, he came down to see them. He gave them a speech about how they could just give their names (no addresses could just give their names (no addresses) and they could make a public statement as well. Some women decided to do this. Around 9 p.m. when there were about 24 women and 9 men left the judge ruled to technically put them on parole, as the prosecutor would not agree to an unconditional release, and that they should report back in September even though they gave no record of their names. The cell doors were opened up and those who refused to leave were carried out.

It was Karen Brandow's first arrest and it has strengthened her sense of being able to know that she can fight back and handle a stressful situation when it arises. "I gained a strong sense of community support. It also gave me a chance to really experience the criminal/judicial system to its fullest and at the same time to be aware that I was doing it from a privileged (white, middle-class) position. Karen knew she was risking less than a poor, minority or Third World person would be in a similar situation. It has helped her focus on the issue and to see non-cooperation as a statement against the system. "I don't support the system and I won't help you support it by doing what you want me to (cooperate)."

For all those involved and many of us who were not, the civil disobedience action on June 14th in N.Y.C. was a statement of common cause that we should all share, that of survival, of wanting to make this planet a better place on which to grow and a safe place to live. To make the government realize that we won't support them unless they support us and our needs.



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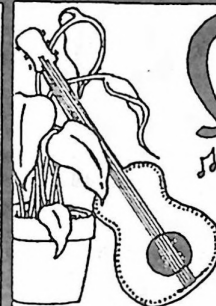
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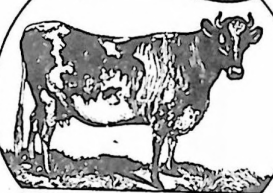
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# announcements

## Everywoman's Center Needs Help

Everywoman's Center at Wilder Hall, UMass, is looking for interns and volunteers (some work-study jobs may also be available) for their programs this fall. EWC is a University-funded women's center that offers a variety of services to university and community women. EWC is particularly committed to meeting the needs of Third World women, low-income women, single parents, older women, lesbians and working women, as well as every woman.

Women are invited to apply for work in Public Relations/Outreach, Third World programs, Counseling, Educator/Advocate program, Resource/Referral, or as administrative assistants to the director. For applications and further information, contact Everywoman's Center, 545-0883, or stop in at Wilder Hall, UMass, Amherst.

## Battered Women's Shelter Needs Volunteers

Womanshelter/Companeras, a shelter in Holyoke for abused women and their children, needs volunteers to work in the shelter doing hotline counseling, legal advocacy, and childcare and to help out with fundraising and community education. Bilingual/bicultural volunteers especially needed. Volunteer training will be held in October. Anyone interested in volunteering should call 536-1629 for more information.

## Women in Crisis Course

Women in Crisis is a course exploring the issues of battered women and victims of rape covering their experiences, problems and effective ways of helping. The course is offered at Springfield Technical Community College (STCC), and taught by two women currently active in the battered women's shelter movement.

Meeting time: Tuesday 7-9:30 p.m. Dates: Sept. 14 - Oct. 19, 1982. Credit 1.5 CEUs. Fee: \$47.50. Registration through: Division of Continuing Education Office, STCC, Armory Square, Springfield, MA. 01101. Mail registration deadline: Sept. 8, walk-in registration until Sept. 14.

Full scholarships are available. Low income and minority women are encouraged to apply to HERA (Hotline to End Rape and Abuse) for sponsorship. HERA, INC. PO Box 126, Forest Park Station, Springfield, MA. 01108. Call HERA 733-2561.

## Necessities/Necessidades Activities

Necessities continues to provide support and services to women who are being emotionally and physically abused. Advocates are available 24 hours for crisis intervention. The hotline number is 586-5066.

Necessities will be offering a support group beginning in mid-September. The group will meet for 8 weeks. Child care will be available. For more information, contact Itene at Necessities.

Necessities will be participating in the National Day of Unity, which is a day of commemoration, recognition and mourning. Local events are being planned. For more information, contact Diedre.

Upcoming activities at Necessities include a HOTLINE TRAINING in October for women who would like to volunteer to do direct service work. A SPEAKERS BUREAU is being planned to increase community education about women abuse. Contact Bonnie about these projects.

Please call Necessities if you would like more information about us, or if you can help in some way with our work.

## Disarmament Theatre Troupe Seeks Performance Situations and Performers

The Mustard Seed Theatre Troupe, based in Northampton, can perform mime, music, and/or drama at your community gathering or event, educating and inspiring about the nuclear arms race issue. We have performed for many groups throughout Massachusetts. If your group can sponsor Mustard Seed, or if you would like to audition to perform with us, contact: Randy Ring, 25 Main Street #214 Northampton, MA. 01060 phone: (413) 584-8611.

## Women's Community Theatre Fall Program

On October 8 and 9, there will be rehearsed reading of the five plays chosen from among the entries in the WCT playwriting contest. The plays will be performed script-in-hand, and rehearsal time will cover one-to-two weeks. Auditions are open to all community women, and will be held at 7:30 pm on Tues. Sept. 14 at Bangs Community Center, Amherst, and Thurs. Sept. 16 at Present Stage, Northampton.

The Women's Community Theatre fall production is *Ruby Christmas*, a full-length play by Sarah Dreher. It tells the story of a woman who returns to her home for her parents' fortieth wedding anniversary, hoping to win her mother's acceptance but bringing her lesbian lover. Audition dates will be announced. Production dates are: Dec. 17 (Fri), 18 (Sat), 23 (Thurs), and 25 (Christmas night).

## Support Group for Teen Rape Victims

The Counselor/Advocate Program of Everywoman's Center is again sponsoring 10-week support groups for people who have experienced past or recent sexual assaults. The groups look at the process of recovery and deal with fears and stresses. Sharing with others is emphasized. Two sections of the rape victims group will meet beginning the week of September 27th; one is for adult women, the other for women under 18. Day and time of meetings will be arranged according to group members' needs, so early sign-up is requested. All groups are free and confidential. For more information call 545-0883. Individual counseling on these issues is also available free of charge.

## Community Emergency Fund

The Community Emergency Fund, a fund for local lesbians in need, is going strong and needs your support. Any gifts that can be made through the month of September will be greatly appreciated. A fund-raising drive is planned for the month of October. Donations, requests, or questions should be directed during September to "Janet Feldman, Community Emergency Fund, PO Box 159, Hadley, MA. 01035" and will be forwarded. I will be available through the box or at #549-5582 after Oct. 1. Please don't hesitate to contact me during the month of September if you are in need or would like to make a donation!

## Health Calendar Published

Morning Glory Collective, a Tallahassee-based women's group, has designed and published *Everwoman's Calendar*, a menstrual chart for women ages 12 to 50. This 12-month chart and color poster provides a special place for women to record their bodies' cycles and rhythms, beginning any time of year. *Everwoman's Calendar* includes a menstrual chart with herbal remedies, lunar calendar, women's art and poetry. Created by the seven-member collective, this is a self-health tool for women to use to record information about their bodies. The collective believes that women have more control over their health care and reproductive lives by knowing more about their body cycles. For more information contact Morning Glory Collective, P.O. Box 1631, Tallahassee, FL or call Beth Butler, (904) 222-6685.

## Issue on Indian Women

Sinister Wisdom will be producing an issue on North American Indian Women. The editor will be Mohawk writer Beth Brant (Degonwadonti), who will have sole responsibility for this project.

All Indian women are encouraged to participate in this project. The number of educational degrees, or lack of them, is immaterial. We are looking for words and pictures from the heart; from our experience as Indian women.

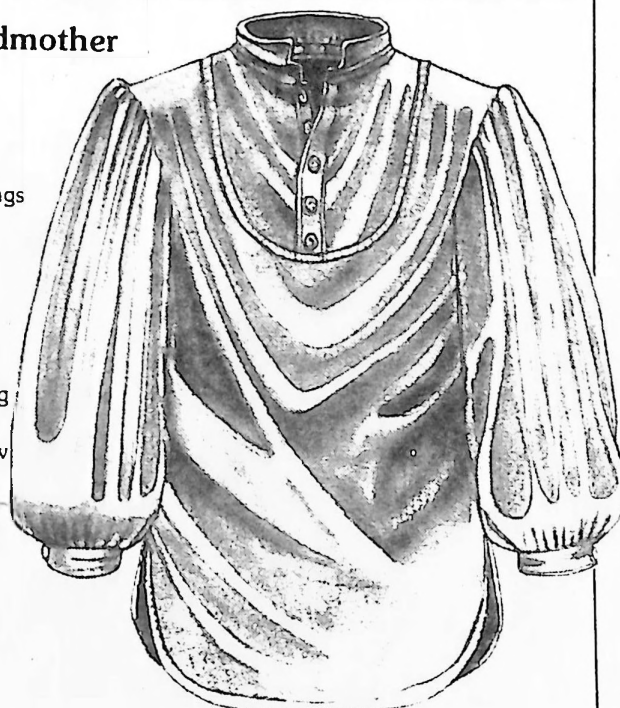
Please type manuscripts double-spaced, and send with a stamped and self-addressed envelope. Send all submissions by January 15, 1983 to: Beth Brant 18890 Reed Melvindale, MI 48122.

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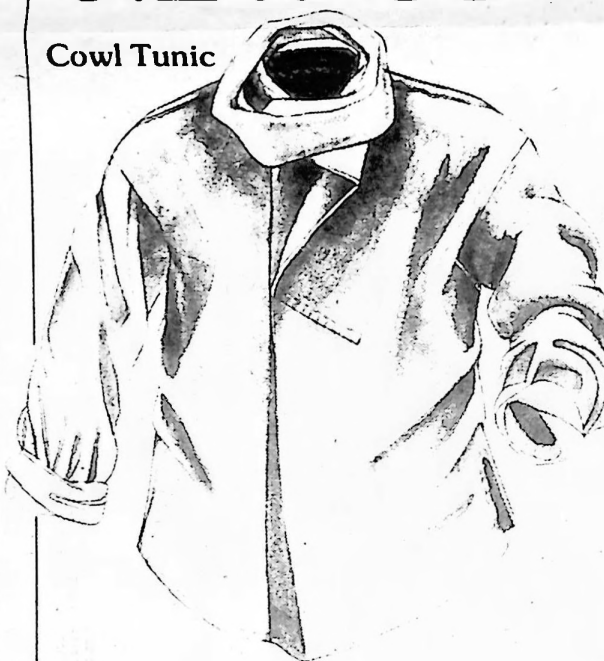


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# SEPTEMBER

## FRIDAY SEPTEMBER 10

- ★ Lesbian/Gay Film Festival begins tonight through Sunday, Sept. 12 in Boston. Benefit the Gay Community News and the Boston Film/Video Foundation. Showings include: *Moulin Rouge*, *Uniform*, *Susanna*, *Lunatic*, and *In the Best Interests of the Children*, and others. Boston Film/Video Foundation, 1126 Boylston St. for info, call 536-1530.
- ★ The Twelfth Northeast Communities Conference, Sept. 10-12, will cover topics of how communities form, dealing with repression within and without, developing viable economic systems, raising child care, etc. For information call or write Another Place, Greenville, N.H. 03049, (613) 878-9883.
- ★ Lynne Meryl at the Iron Horse Coffeehouse, Northampton.

## SATURDAY SEPTEMBER 11

- HOW TO BUILD A WORKER-OWNED CO-OPERATIVE IN YOUR LOCAL COMMUNITY, a slide presentation by Dr. Terry Mallner, EdD, at Another Place Conference Center in Greenville, N.H. as a part of the T.N.C.C. held under Sept. 10.
- ★ Women's Community Theatre's Annual Tag Sale. Proceeds will help purchase lighting equipment. Further info. and to arrange item pick-up call Lis Brook in Northampton or Sarah Dreher in Amherst.
- ★ Katherine Brady will read from her new book, *Father's Days*, 2-4 pm at a reception for Incest Resources at New Words Bookstore, 186 Hampshire St., Cambridge. Discussion to follow.

## SUNDAY SEPTEMBER 12

- ★ Meg Christian with Diane Lindsay in support of Incest Resources, Sanders Theatre, Harvard Univ., Cambridge, MA. Tickets \$8, \$10, \$12, available from Allegria Productions, 267 Allston St., Cambridge, MA, 02139.

## MONDAY SEPTEMBER 13

- ★ Support group for widows designed to bring women together to discuss the crisis of loss and the accompanying transitions. Workshop format with no fee. First meeting will be from 7-9 and meetings will continue weekly for 8 sessions. Guidelines of confidentiality will be observed. Everywoman's Center, UMass. For further info. and registration contact Catherine Roach at 256-0883 (days) or Pam Simpson, 549-0889 (home) or 584-0103 (work).

## TUESDAY SEPTEMBER 14

- ★ Catherine D Amato at the Iron Horse Coffeehouse in Northampton, 9 p.m.
- ★ General psychotherapy group for women meets Tuesday in Amherst, 4-5:30 with Estelle Gorfine. See Classifieds.
- ★ Cultures of Africa presented at the Springfield Science Museum. Four week program begins tonight from 6:30-9:30 and continues evenings through Dec. 14. Topics include kinship and the organization of African societies, religion, myth, ritual, ethnicity, cities, and the Africa nation-state. Instructor is Prof. Ralph Faulkingham of the UMass Anthropology Dept. For info, 545-2484.
- ★ Springfield NOW "Women and Power." Program by Jane Curtis, Director of Development and Training at Mass. Mutual Ins. Co. 8:00 p.m. Eastfield Mall Community Room, Boston Rd., Springfield.
- ★ Don't forget to vote for Mary Worthworth, 16 Colonial Village, Amherst, in the Democratic primary!!

## WEDNESDAY SEPTEMBER 15

- ★ Editorial deadline for submissions to October 'WV'. Also ad deadline.

## THURSDAY SEPTEMBER 16

- ★ Nina Meister at the Iron Horse Coffeehouse in Northampton.

- ★ A workshop on "Suicide in Children and Adolescents" will be presented at Our Lady of Providence Children's Center from 1:30-4:30 pm. Baystate Medical Center's Dept. of Psychiatry is co-sponsoring the workshop which should interest social workers, counselors, or any professionals who work with adolescents. This workshop meets the criteria for CEU for Mass. Chapter NASW Category I and also for three credit hours in Category I for the Physician's Recognition Award of the AMA. \$3.00 registration fee. Info. from Our Lady of Providence Children's Center at (413) 788-7366.

## FRIDAY SEPTEMBER 17

- ★ East Coast Medicine Wheel Gathering, Sept. 17-19. Ceremonies for the healing of the Earth Mother. Camp Kinder Ring, Hopewell Junction, N.Y. Sponsored by the Bear Tribe Medicine Society. Phone (914) 782-1077.

## FRIDAY SEPTEMBER 17

- ★ Volunteers and interns needed to staff the resource room at Everywoman's Center for the Fall. Credit is available for this work for most UMass undergraduate students. College work-study may be available for the Fall. Application deadline: Sept. 17. See Ruth Fossenden at EWC, Wilder Hall, UMass.

## SUNDAY SEPTEMBER 19

- ★ G.A.L.A. (Gay and Lesbian Activists) fall kick-off meeting. New members welcome. Slide and video show, refreshments. Campus Center, UMass. 7 pm. Room poster in schedule by elevator.

## SUNDAY SEPTEMBER 19

- ★ An Open House at New Alexandria Lesbian Library, 4-9 pm. Lesbians come and browse in your library. Experience the excitement and joy a visit to NALL evokes. Refreshments, music, talk with library workers. In leads, call 584-7616 or 256-6721 for directions. Lesbians only please.

- ★ Mary McCaslin at the Iron Horse Coffeehouse in Northampton.

## MONDAY SEPTEMBER 20

- ★ Fall credit-free workshops begin with the Division of Continuing Education at UMass, Amherst. Listings include Afro-American Folk Music, focusing on field hollers, Spirituals, gospel, the blues, and other forms indigenous to Afro-American folk cultures with Marion Brown. Also Basic conversational Swahili with Dr. Teresa Stern, who studies in East Africa. For more information, call Sherry Ferraro, 545-0107.

- ★ A Patchwork of Our Lives: Women's Stories in Words and Fabric, an exhibition through Oct. 31 at Gallery 57, City Hall Annex, 57 Inman St., Cambridge. A document of local women's history created by sixty Cambridge women ranging in age from eight to eighty. Also, displays of oral history and photographs collected in the Cambridge Women's Oral History Project. For more info contact Cindy Cohen, (617) 498-9033.

## TUESDAY SEPTEMBER 21

- ★ Woody Simmons at Feast & Folly Restaurant in Northampton. Further info: Variations at 584-2637.

## WEDNESDAY SEPTEMBER 22

- ★ New Rules at the Iron Horse Coffeehouse in Northampton.

## FRIDAY SEPTEMBER 24

- ★ Take Back the Night March in Worcester. Starts at City Hall Common, 7:00 pm. March down Main South.
- ★ "Opening the Heart" for Lesbians with Carol Drexler and Brook Stone at Spring Hill, Ashby, MA. See Classifieds.

- ★ Poetry reading with Marjuerite Sheehan, 7:30 pm at Womonthyme Retreat Center, Goshen. For information call 268-3142.

- ★ Changing seasons at Womonthyme Retreat Center in Goshen: Weekend Guesthouse Autumn Weekend. Sliding scale, group rates. Information from Marjuerite Sheehan & Nancy Sutch Hoff, 268-3142.

## SATURDAY SEPTEMBER 25

- ★ Sources of Hope in the Nuclear Age: all day workshop with Jean Erlbaum, Sarah Pirtle, and other members of a local affinity group. 11th National Network of Despair and Empowerment Trainers. Third Floor conference room, Thorne's Market, Northampton. For info, to register, and to arrange childcare, call 584-1000 and leave a message.

- ★ Elana Dyke woman in prose and poetry performance for lesbians and girl-children, 8:00 pm. Neilson Library Browsing Room, Smith College. \$3-\$5, no one turned away for lack of money. Wheelchair accessible. Co-sponsored by Old Lady Bluejeans and the Smith Lesbian Alliance. ASL interpreted for the hearing impaired.

- ★ A Dyke Lance at New Alexandria Lesbian Library benefit, 9-11 p.m. Dress as you feel best. At the Red Barn, Hampshire College, with Mary V. \$2.50. Sponsored by the Hampshire College Women's Center and the Hampshire College Lesbian Alliance. All women welcome.

- Womancraft Workshop Tuesday, Sept. 21, 7-10 pm in Northampton. Call 584-1000 (answering service) or 773-9744.

## CONNECTIONS

- FEMALE VOCALIST SEEKS PIANIST. Music includes blues, ballads folk and fifties--good music and easy working relationship. Accompanist-singer fine. Call 584-1290 evenings.

- OFFICE PARTNER to share office space in Amherst with psychotherapist. Please call for more information. Gene Zeiger or Estelle Gorfine, 253-2822.
- THE NORTHAMPTON LAW COLLECTIVE is looking for an administrative assistant/secretary. We are a general practice serving the community at large, the lesbian and gay community, and the women's community. Qualifications for the position include typing, secretarial skills, telephone skills and the ability to get along with a variety of clients. 20 hours per week, Mon.-Fri., \$80/week plus benefits. There will be an initial 3 month period on a contract basis,

## MONDAY SEPTEMBER 27

- ★ Hatha yoga with Jean Erlbaum in three locations begin this week. See classifieds.
- ★ Free Assertiveness Skills group meets for 10 weeks at Everywoman's Center, Wilder Hall, UMass, Amherst. Open to any woman desiring training in saying no effectively, understanding your rights, and dealing with anger. The group begins September 27 Monday from 2-4 pm. There is no fee, but early sign-up is encouraged. For further information contact Catherine Roach, 545-0883.

## TUESDAY SEPTEMBER 28

- ★ Acting class for women with Iris Bloom, begins tonight. See Classifieds.

- ★ Hatha Yoga with Jean Erlbaum begins tonight in Northampton for 10 weeks. See Classifieds.

## WEDNESDAY SEPTEMBER 29

- ★ Anti-racism Consciousness-raising for all old and new members of G.A.L.A. (Gay and Lesbian Activists). Facilitated by Angela Giudice. For more info, call Kim at 586-6431. 7:30 Wright Hall Common Room, Smith College.

- ★ Yoga at the "Y" in Greenfield with Jean Erlbaum, 5:30 - 7 pm for 9 weeks. Combined class. For info call Greenfield YMCA, 773-3646.

- ★ Benefit poetry reading for Prospect House. Readings by Pat Schneider, Rita Gabis, Kathy Daniels, Mary Dunn, Dobbie Friedman. Music by Mary Cole and Cathy Bennett also, 8 pm. First Congregational Church in Amherst.

## FRIDAY OCTOBER 1

- ★ Art classes for women with Paula Gottlieb begin in Northampton. See classifieds.

- ★ Wallflower Order brings their new show to Chapin Auditorium, Mt. Holyoke College, South Hadley, at 8 pm. Interpreted in ASL for the hearing impaired by Vicki Maureen. For childcare and info, call 584-2637.

## SATURDAY OCTOBER 2

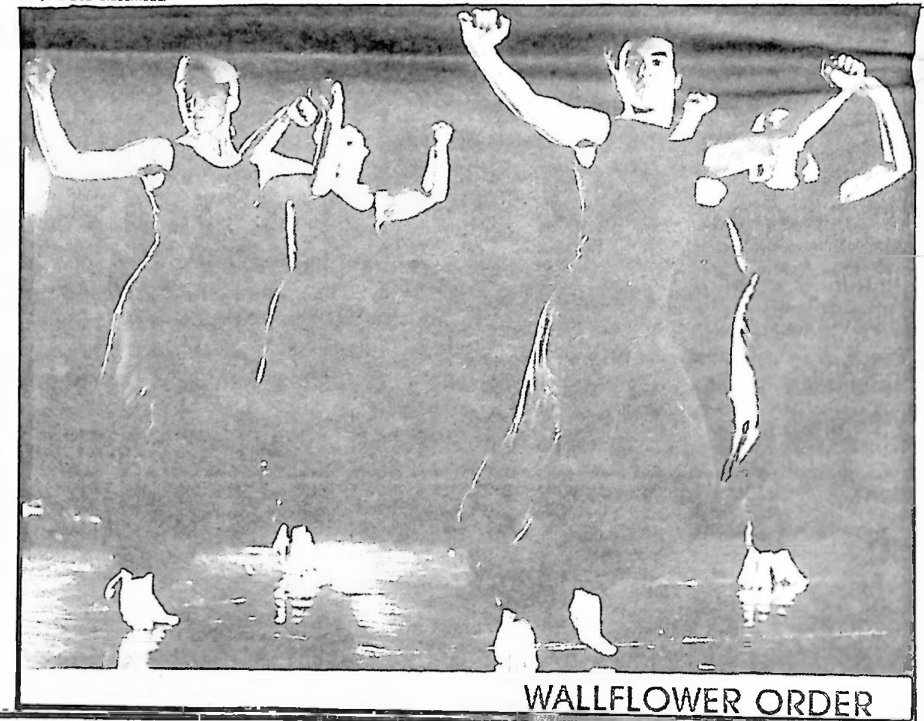
- ★ *Byline: Nellie Bly*. Performance by Muriel Nussbaum, 8 p.m. Old First Church, Court Square, Springfield. Greater Springfield NOW. Tickets call (413) 788-9742 days, and (413) 737-9590 or (203) 749-4717.

## SUNDAY OCTOBER 3

- ★ Marge Adams at the Iron Horse Coffeehouse in Northampton.

## MONDAY OCTOBER 4

- ★ Womancraft with Jean Erlbaum begins in Amherst for 10 weeks. 7-10 pm. See Classifieds.



WALLFLOWER ORDER

- with a decision to be made during that time as to whether or not permanent employment will follow. At that time we will ask a one year commitment. Lesbians and women of color are encouraged to apply. Send resume and cover letter to 160 Main St., Northampton, MA, 01060 by 5 p.m., September 25.

- Women interested in playing basketball competitively or just for fun. Sunderland, Montague area. Call Wendy (665-4705) or 'Sid' (367-2385).

## WOMENSERVICES

- FOR LESBIANS: "OPENING THE HEART" An intensive experiential journey in self-discovery. Special weekend for Lesbians only, Sept. 24-26, to be held at Spring Hill in Ashby, MA. Sliding scale \$115-\$230 (includes meals).

- Carol Drexler and Brook Stone will be joining the women of the Spring Hill staff for this workshop. For more information call Brook at 586-0317.

- NATURAL SEA SPONGES. Multi-purpose, absorbent and durable. Send \$3.00 postpaid for one Silk, Grass, Wool, or Hardhead sponge. Send SASE for catalog only. The Sponge Company (formerly WTBC), 523 Elmira Ave., New Orleans, LA. 70114.

- PSYCHOTHERAPY GROUP FOR WOMEN meeting in Amherst Tuesdays from 4:00 to 5:30 currently has openings. For information, call Estelle Gorfine, 253-2822

- WORKING WITH THE BODY FOR WOMEN. A safe yet challenging space to meet yourself through your body. An opportunity to develop skills to help yourself and others through massage, re-alignment, anatomy and movement. Monday 4-7, begins Oct. 4 for 12 weeks. Cost \$120.00. Call Brook Stone, 586-0317 for more information.

## CLASSIFIED CLASSES/WORKSHOPS

- ACTING CLASS FOR WOMEN: Tuesday beginning Sept. 28. Explore your creativity through acting. Body work, movement, improvisation, voice and story-telling. \$65-85 sliding scale. For more information, call Iris Bloom at 584-5888.

- ART CLASSES FOR WOMEN in drawing and painting. Beginning first week of October in Northampton. Call Paula Gottlieb, 1-628-3850.

- CLOWN WORKSHOP FOR LESBIANS: Saturday Oct. 23, 10 am to 5 pm. Character work, dress up, juggling and more. \$20-40 sliding scale--call Iris Bloom alias Looweez at 584-5888.

- HATHA YOGA AND WOMANCRAFT (psychic self-healing) classes will start in Amherst, Northampton and Greenfield with Jean-Janani Erlbaum during the week of Sept. 27. There will be an Introductory